1: Garrett B-4, 5 (ca. 1880) 1991
MA11 Rare MA11
Turkish M818

E
§62 aspect of this female warrior, who is described as
707 having been a little shrivelled up old woman.'

K Among the second and peasant Kirds, as might be
§11 expected, very little attention is paid to education.
709 The subsidiary Kirds in Sulimaniah and other centres,
are not, however, wholly unobtained, as they have
Mullahs, or Doctors of Divinity, of their own nation
to expound the Moslem law and teach in the colleges.
K The sons and daughters of the latterest Kirds are
[illegible] also taught at least to read and write Persian, which
is the literary language, for Kirdish literature is
almost non-existent, notwithstanding an attempt
made early in the century by some Mullahs to pub-
K lish works in that language. The Kirdish tongue
107 is not connected either with Persian or Turkish, and
it contains as many dialects as there are tribes. Con-
stant intercourse has, however, naturally resulted in
the introduction into their idiom of a great number of
E Turkish, and especially of Persian, words. Poetic feel-
138 ing often manifests itself among Kirdish women, who
compose many graceful and touching songs, of which
the theme is generally some social or tribal event.

Y The members of the Yezidi sect, who belong to
§11 eleven different tribes, and number between seven
763 and eight thousand families, are said to entertain a
642 strong prejudice against learning of any kind, and
their ignorance is proverbial among the people by
whom they are surrounded. With the exception per-
haps of the higher grades of the priestly caste, the
men are consequently totally without education, and
their women are naturally in a similarly benighted
condition.

[illegible]

officiate in the mosque. Such persons are believed by the villagers to be able to cure illnesses and confer other blessings through some physical quality in their persons. The office of mâlim is far from lucrative, although some are privately wealthy, and they are expected to be models of modest and frugal behavior. One cannot use obscenity in the presence of a mâlim, and no one would think of inviting him to a drinking party. Most persons rise when a mâlim enters the room, although the chieftains, if the mâlim is a regular visitor, generally ignore this. The most respectful way of greeting such a person is to shake hands with him, and then kiss the palm of one's hand and place it over the heart. Mâlims are not taxed in millenary, and the three in Ksenadsa were married. The sons often follow their father's calling, as in the case of Mâlim 'Abd al-Karim Ayfoudi, whose father was Mâlim Ar'ad Ayfoudi. Of 'Abd al-Karim's family, which belongs to the wealthy commoner group, one brother was a landowner and his nephew a teacher. The mâlims always wear garments in the Arab style, a single turban bound flat around a skullcap, a long cloth overcoat, and, in winter, a homespun robe.

The mâlim is assisted by a layman who fills the office of mu'azzin (from Arabic *ʾaḏḏānīn*, after *ʾāḏān*, the call to prayer) in addition to his regular occupations. In Ksenadsa this was one of the older townsmen, a little man full of his own importance. The primary task of the mu'azzin is giving the mâlim to prayer, again, a chant,

from the roof of the mosque five times each day. The call to prayer is like the shahada, the "testimony" of faith, given in connection with naming the child, with the addition of one or two phrases. In addition, the mu'adhdhin arranges minor matters related to the mosque, such as the distribution of flour to the poor from a sacrifice for charity, but receives no compensation. The mosque also employed a servant who acted as a doorkeeper and was responsible for its cleanliness. The mulla himself, as noted in the section treating society, has a place in the highest ranks of the community, and is usually surrounded by a group of friends from among the townsmen, noted for their piety. Inasmuch as Mulla 'Abd al-Qadir had a compelling personality, this following was an extensive and powerful segment of local society.

The mullas are responsible for religious education, because, although Islamic history is a part of the curriculum in the primary and intermediate schools, religion is not formally taught in any other place than the mosque. Some parents prefer this training to that of the government schools. The mullas hold classes throughout the year, but give particular emphasis to the summer when those children who have occupied other seasons with their secular education may, at the behest of their parents, take part. This course is almost solely concerned with reading and interpretation of the Quran, and then only, initially, the study of the Arabic language. The parents

theoretical teach the child the minimum essentials of the religious at home, the testimony of faith, the Fatiha or opening chapter of the Quran, and the ritual of prayer. Beyond this parental instruction may do not proceed. Girls may also attend religious classes of their own in the summer, identical in content with those given the boys. Religious training at Rawandaw enjoyed a high reputation in the district, and, unlike the government schools, was attended by poor people from the agricultural villages who sought a religious career. Just as a baby is not formally circumcised, there is no ceremony of confirmation to bring one, after circumcision, a boy simply "grows up in the faith."

Prayer is required five times daily of every Muslim, male or female. The times of prayer come at dawn, a few minutes after noon, a point approximately between noon and nightfall, a few minutes after sunset, and at nightfall. In addition, an extremely pious person may add two prayers during the night. One must be in a condition of ritual purity to pray, and the usual requirement is the lesser ablution (wudu) which consists of washing the face, hands, and feet. Major pollutions, of which sexual intercourse is outstanding, demand the greater ablution (ghusl), a complete bathing of the body. When in a state of pollution, the worshipper stands facing in the direction of Mecca at the appointed time, and, placing his hands open on each side of his head, intones the phrase

8: Leach E-5 (1938) 1940 MAII Kurd MAII
Rowanduz

102 Accordingly the description which follows applies primarily to Area A of the foregoing description. Prior to the opening of the road it might indeed have been possible to treat this district as a single culture area, virtually self contained. Under present conditions however economic factors and the external political authority link the three regions, A, B and C, closely together. I will attempt to make clear as I proceed the degree to which generalisations derived primarily from a study of the Balik and Dergala tribes can be regarded as generally applicable to the whole region. I will conclude this section with a rather more detailed description of the groups inhabiting Area A. Map 2.

101 622 The Suran group whose full tribal name is Serani Bagzewais (i.e. "descendants of the Bags of Suran") are few in number. The group is a single unit (taifa), the paramount of which is the Agha of Dergala - Mir Rasid Amin Beg.

The Balik tribe is a very much larger group and is subdivided into three clans, usually named Hallasherifi, Shevdini and Bakri, of which Hallasherifi is much the largest. The Shevdini group centred around Bayat has a considerable degree of cohesion and accepts the Agha of Bayat - Ali Agha - as paramount. The Hallasherifi on the other hand though nominally owing allegiance to the Agha of Walash - Sheikh Muhammad Agha - appear in practice to be split into three groups centred on Walash, Bast and Celala. The Bakri are a small group about which I know nothing. Sheikh Muhammad Agha by virtue of his position as head of the largest clan is considered by the government to be Agha paramount of all the Balik; at the present time however his authority is nominal outside the immediate sphere of influence of his own village of Walash.

794 162 439 The two villages of Khalan and Shikn i Sheikh require special mention. (See Map pp. 735 and 737 where Khalan is called Dar ul Asam). The heads of these two villages, Sheikh Alauddin and Sheikh Obaidullah, are leaders of the mystic sect known as Nakhchwandi, which has its basis in Bokhara. The villages are really hospices belonging to this order. Apart from the adherents of the religious community the population is very mixed, traders predominating. The marked prosperity of the community is not hard to understand. At least two large armed convoys of smugglers passed over the border even during the course of my three day visit. They even offered to take me with them, but discretion unfortunately prevented my acceptance.

604 * These two individuals described as 'cousins' by Hay are really nephew and uncle respectively although nearly the same age. It is the nephew, Alauddin, who has the greater reputation and influence.

6

102 Accordingly the description which follows applies primarily to Area A of the foregoing description. Prior to the opening of the road it might indeed have been possible to treat this district as a single culture area, virtually self contained. Under present conditions however economic factors and the external political authority link the three regions, A, B and C, closely together. I will attempt to make clear as I proceed the degree to which generalizations derived primarily from a study of the Baluk and Dergala tribes can be regarded as generally applicable to the whole region. I will conclude this section with a rather more detailed description of the groups inhabiting Area A. Map 2.

101 622 The Surun group whose full tribal name is Surund Dagesarak (i.e. "descendants of the Dags of Surun") are few in number. The group is a single unit (taifa), the paramount of which is the Agha of Dergala - Mir Hamid Amin Beg.

The Baluk tribe is a very much larger group and is subdivided into three clans, usually named Mallasherifi, Shevdini and Bakri, of which Mallasherifi is much the largest. The Shevdini group centred around Bayat has a considerable degree of cohesion and accepts the Agha of Bayat - Ali Agha - as paramount. The Mallasherifi on the other hand though nominally owing allegiance to the Agha of Walash - Sheikh Mohammed Agha - appear in practice to be split into three groups centred on Walash, Bart and Golala. The Bakri are a small group about which I know nothing. Sheikh Mohammed Agha by virtue of his position as head of the largest clan is considered by the government to be Agha paramount of all the Baluk; at the present time however his authority is minimal outside the immediate sphere of influence of his own village of Walash.

794 102 439 The two villages of Khalan and Shiru i Sheikh require special mention. (See Map pp. 255 and 257 where Khalan is called Dar ul Aman). The heads of these two villages, *Sheikh Alauddin and Sheikh Qaidullah, are leaders of the mystic sect known as Nakhachwandi, which has its basis in Nakhara. The villages are really hospices belonging to this order. Apart from the adherents of the religious community the population is very mixed, traders predominating. The marked prosperity of the community is not hard to understand. At least two large armed convoys of smugglers passed over the border even during the course of my three day visit. They even offered to take me with them, but discretion unfortunately prevented my acceptance.

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